

TAPE #1105 Music-Group 1V -- Fri. Dec. 30, 1966

Must Remain in  
Transcription Room

I'll just say a few things before I play.

It's the last day in the year, for that reason I want to say certain things that belong to that last day. I will say it after I play. But in the first place, you must understand what I said last week. Sometimes it may sound as if I am critical, or if I fumble, or do not realize what you are doing. Of course I do realize that, I know what you are trying. And that, of course, when I show the spoils made in Seattle--at the same time I don't forget what you are doing to try to help work here, to help me, to collect money, Xmas, It's almost, every once in awhile, I know, a little too much. Because <sup>then</sup> Xmas, then there is a birthday, then there is Father's day, then there is a special this and that. And then there is fund, and it looks every once in awhile as if I am trying to extract from <sup>all of</sup> you everything that you possibly can give. And to some extent that is true. I do. I want you to know that the requirements for work <sup>in general</sup> is exactly that kind of sacrifice, and unless you are willing to part with certain things that are dear to you, and this does not refer to money. But it has a reference to that <sup>what</sup> is your ordinary life, and the way it is and the way you feel that sometimes it is necessary, because you have been brought up with it, and you are connected with it, and you are <sup>completely</sup> identified with your life as it is, and if one wants freedom you have to try to understand what it really means. Non identification with everything that you possess. It is that your attitude should be that that kind of a freedom is that you really are free as if there is nothing in this world which binds you. It is the real meaning of losing everything in order to find yourself, and it is a requirement. It is a requirement for spiritual life, it's a requirement for inner life. It's a requirement which ~~will~~ <sup>will</sup> place on you. And you have to realize

More and more that that is the requirement at the present time of life, in order to fulfill life the way you ought to as a human being being born into the conditions in which we find ourselves - that that is now a necessity. And the better you can realize that the more you then will be able to, certain things for yourself, to build up that -that which you really should build, and to prepare yourself for the future. For the future of a life of existence in the realisation that that which what exists never will change and never will disappear. And that one is, at the present time now everywhere and always and always will be. And that death of the physical body has no particular meaning. And only a changing over into a different kind of condition, in which one continues to live, and in which, of course, that kind of living is not at all what we are used to. and for that reason we think that what we see now with our eyes and with our sense organs, every once in awhile we believe that that is all that is there, and it is exactly that what is not there, that what you see is not the reality. That what you are inside of yourself, you're real self that becomes for you the central point of living when you wish to work. Because only by working will you uncover it, if you don't dig into yourself that way in an objective sense of wishing to introduce this objectivity in that what is now the identification of all your subjective elements every thing that belongs to your manifestations, if that is not going to be put to the test of having to be destroyed as such and that what remains is really the essentiality of your life. It is what I am trying to tell and for that reason I put you every once in awhile to a test, making you see and realize that you must never if you possibly can, be attached to the things, that of course ultimately you will have to give up. and <sup>that</sup> perhaps you would like to enjoy while you are alive, and the more you go in for that kind of--I call it an enjoyment, to that extent you will remain snug.

-in the existence of yourself and not knowing what it is all about. No one will ever see God unless he has cleaned and cleansed himself completely from these kind of thoughts, ideas, habits, idiosyncrasies, tendencies, whatever it is that makes up a man as we see him, as he sometimes can see himself. And only when he becomes aware that he can see the reality of that what is his being. So he must understand these things. I say it in all seriousness, for yourself, for your understanding, with that your life can have a continuation of meaning, so that nothing can be or should be cut off and nothing should cease to exist. But that you in reality exist in eternity. I want to say that to clarify, I'm glad that you're here. That you didn't think that I was angry. I don't get angry. Every once in awhile I am sad, because I realize the terribleness of the situation in which we all find ourselves. If we realize it, that that is really the truth, then perhaps we will do something. And all of us will do - to the extent our eyes are opened. I want to say more, but I will say it after I play; because I have something on my mind that I think is important. (toast) To that kind of understanding.

There are two things that I want to say. They both belong together. I think it is appropriate to talk about it at the end of the year-cause one has to do with the realization of what one is. And the other will have to do with possibilities of work for next year. Because the big question always is, what is a man. What should he be. What constitutes a man. What is the meaning of that kind of a word. I might say, harmonious, it may not have the connotation because we do not know the kind of harmonies that are involved. If we say harmonious in an objective sense, we introduce some kind of an element of objectivity in accordance with which there has to be that kind of a balance in the harmonies, which for our ears, and sometimes for our inner ear

cannot really talk about it, because we have not that kind of a language. A language to be understood has to be uniform in such a way that each person understands it in exactly the same manner. And again one says it has to be objective it is also this kind of difficulty that whenever one starts to put things in a certain form one uses objectivity simply put together into something where it doesn't belong. It should exist by itself without form. Sometimes you say it is then as if it is a being. But even being does not mean that we understand it quite right, or that we have the experience of the being, because for us the being is also connected with whatever man appears to be. If we say it has to be like God there's only a certain abstract term, and again we are at a loss to define it. So when we say, what should a man be, a man in an objective sense, we have to start with what a man is at the present time, and then perhaps by <sup>means of</sup> a certain form of extrapolation indicate the direction in which he should go without actually reaching it until he has fulfilled his life. And his life can only be fulfilled at the end of all existences as we know them. And as they are quite definitely in man as we know them. And also, whatever man may have to go through and the different possibilities of his development. Perhaps from one level of being to another level of being until finally something is reached which he calls for himself infinity <sup>which</sup> of course could be reached at the present moment, because if infinity exists, it exists now. But for us to reach it we have to go through different steps, and only after having gone through the steps we realize that the steps would not have been necessary if we only had known. So this whole question of what a man should be, to what extent his harmony should go, and what is really meant by the harmonious man, a man in perhaps balance and who knows what to do, is at all times able, and also has the understanding and the wisdom in order to wish to do the right

--with sufficient feeling, that he knows that to maintain himself and to maintain himself regardless of whatever conditions he happens to live under. So what is a man really, after we start now to think about it. I'll tell you the reason why I started to think, because, there are different reasons probably, but one important one is: Sometimes people can get such warped ideas about themselves. If I say Gurdjieff was a Man, also that ~~may~~<sup>may</sup> not have the meaning I attach to it. There was among us, when Orage was still alive, and was here in New York.--there was a man who was a lawyer by profession and<sup>was</sup> was lame. He came regularly to the Groups. It was great difficulty for him to climb up the stairs, sometimes to sit, at the same time he had ambition. He wanted to know, and I think he cared for Orage a great deal. He had a very good mind, quite brilliant as a matter of fact, and he earned his living as a lawyer quite sufficiently. This man came many many times, and then he left. After a while he went to England. He went down south and continued to live there. And recently, in the last week, he died. He got to be eighty years, or perhaps even more than that. In the last period of his life he wasn't worth very much, you might say, a kind of a plant existence, and still in this man something was left, and it made an indelible mark on him, and not withstanding all this he was conceited. Not with-standing all the contact he had had with WORK, and the necessity of understanding that, in the WORK one must lose oneself first, before you can find yourself. With all of this he considered himself something and somebody. So that he left in his will a very strange kind of idea. That only such people who he considered his friends should come to his funeral and at that funeral certain things would have to be read which he indicated he would like to have read. He assumed that those who he considered his friends, were still his friends and already that long ago lost contact with him. And there was



absolutely no reason for those so called friends to know that he had died, because as far as they were concerned he had died already long ago. And his interest in the work was not there anymore. He went in the direction of St. Paul, and studied St. Paul and published a book on it. And that was just about all. And I am reminded of that, how strange, and how warped sometimes a person can be, when he thinks that conditions remain the same and that therefore all the different people who have known him still would care for him to this extent that they would come to his funeral, and then perhaps weep, or be sorry, that that man had died. You see I remember very well a certain occasion where this man played a certain part--and his attitude towards Gurdjieff, who of course he knew, was not quite correct, and he did certain things that in the eyes of Gurdjieff were not becoming to a man. And partly to illustrate Gurdjieff was a teacher, and also still a man-- he disliked it so much that in the presence of everybody around him, he spat into his face. It was a terrible thing to do, but it was an indication of how much Gurdjieff valued that dirty piece. I only say this, <sup>by example</sup> that notwithstanding that kind of treatment, it didn't help him. And although he was handicapped by not having a physical body that corresponded in every way, perhaps in the way he wished, it did not make any excuse as far as his psyche was ~~con~~ concerned, or as far as the inner life was concerned, <sup>and surely</sup> ~~he~~ certainly not <sup>as far as</sup> ~~towards~~ his attitude towards Gurdjieff <sup>or towards</sup> ~~was concerned~~ work in general was concerned. I was reminded, because here is death staring him in the face and over-taking him, and now he is gone with the admonition to a few of us that you would have to attend, to put him as it were, to rest, and again, why should we, because was he, in our eyes or the way we know was he a Man? What is a man. A man, for the sake of convenience, we say he has three centers. If there is the possibility of development <sup>of man</sup> ~~it~~ should be up to him to try to develop such centers into three bodies

And that there in that particular three directional way a man should become apparent as a man. Gurdjieff never talked about that, Gurdjieff never talked about his life, of what he had done in order to become what he surely at the end of his life was, a conscious person, in my opinion, there is no doubt about it, also he had an aim. Orage never wrote about himself either, we have patched certain things together. Gurdjieff has left certain information about remarkable men, and we can more or less have an idea what he was in his life. Books come out every once in awhile telling a little bit more about him. Gurdjieff never took the trouble to tell about his own life because he ~~thought~~<sup>felt</sup> that in All And Everything, everything was there and it was not necessary for us. Many times, of course, one can regret it. I do not know how much he may have told <sup>to</sup> others, but I know that he told very little in general. And Orage we knew very little about ourselves and simply made up the man for whatever he was and represented him the time that we met him and when he influenced us. So when I tell you a few things about myself I deviate from what others have done. And I am not Gurdjieff, and I'm not Orage. I only want to use certain examples as an illustration in order to show, in the first place, that a man, in order to become a man, has to have an aim. And the aim should go in three directions if they possibly can. It should go in the direction of his physical center, development of an emotional center, his feeling center becoming emotional, and his intellectual center becoming his soul. And if there is a balance in his life, in the directions in which he tries to develop,--every one of these three centers, he possibly has a chance ultimately to reach a state in which he could consider himself at least sufficiently intelligent, sufficiently feeling and sufficiently able, to be called a man in balance. You see, when I look at myself, I see three different directions which are quite differently consciously

I try to follow and which at the present time I hope perhaps the last period of my life, although in the beginning there were different things, were different aspects as far as the physical are concerned I've built, I've built a house for the purpose of leaving it as a legacy to my children. They can have it, it's for them. It is ~~not~~ It is a question of having something tangible which I've worked on and <sup>which</sup> ~~is~~ meant for them to be used as they can--Emotionally my life has been, not from the beginning, but after sometime, because of certain suffering and certain experiences that I've had, developed a little better in an ~~emotional sense of religion thinking it is necessary to continue with~~ <sup>First feelingly and afterwards perhaps in a</sup> that kind of development. I have already quite early started to play music, and I want to use that simply as a means of communicating in an emotional sense that what is alive in me, also in that sense I wish to leave that what has been produced as a legacy. How it will be used, and how it will be administered, I will, in due time, ask a few people to take care of it. One of them will be my daughter. Of the others I will select whoever I think ~~will~~ <sup>may</sup> be suitable and right for it. The third of course is a question of intellect, and it's a question of logically putting together ~~what~~ <sup>what</sup> I believe in and what I think is necessary for mankind in a general way to know, but more specifically ~~may~~ <sup>may</sup> what can be used by people I now call group people, and those with whom I've associated within the last ten or fifteen years. Also to leave something that ~~will~~ <sup>may</sup> be of value after I die or rather after I leave this particular earth. And then there is something tangible that can be used, I say, it is also in the form of a legacy which I try at the present time to make clear logically built together ~~and~~ <sup>and</sup>



exact in the way I feel and I believe that Gurdjieff has meant the ideas to be presented. Of no one that I know of, not in the whole world <sup>who</sup> that has done this kind of a work that I have done, and there are over a thousand tapes in existence all on work all on explanations all filled with little examples or tasks or ideas in a certain form which I think is useful, and which <sup>as</sup> I say does not exist, and no one has ever taken the trouble of making it available, It is there for all of you to be used if you can. That it is <sup>not</sup> used at the present time, not as well as I think it ought to be, that is another question. But in any event, it is there to be left and <sup>again</sup> I hope it will be cared for by a few people who I will select for that particular purpose to see that no damage is done to them and that what is represented with ideas are treated in the correct way and are <sup>not</sup> used for the glorification of self vanity, These are the three directions in which my life has been spent. There are many ways in which one can look at this; professionally, personally, privately, ~~see~~ sociologically, or economically. How does one want to make ones life in trying to become a man. In the first place one has to have an Aim. In the second place one has to try to develop all three centers to it's utmost possibility, so that there can be a balance between them and that later on when any particular development of a body can take place, that there is something <sup>which</sup> that can be filled into such a body that it has a right to exist and that such bodies have an equipment, because this is the purpose to equip them the same way as the physical center is equipped by Mother Nature with organs which will make it function on earth the way earth requires a man to be, but we have the task of forming what we call Keesdjanian Body with, also again, organs which will make this body actually alive, and this has to be done against the wish of Mother Nature. As an inner desire and you might say hopefully that it can be helped by that what can be established as a relationship between

that what is feeling and that what could become an emotion. When it is emotionally tinted it will, religiously expressed, connect with that what is a higher level of being in order to derive from that material with-~~which~~ which the development of Kerdjanian Body can take place. This is a task I think which each one of us has to develop his emotional center to it's fullest possibility of allowing it to grow, allowing it to function, allowing it to remain pure, allowing it to be what it ought to be and was from the very beginning. Because it is the only means by which a man will climb up the ladder to heaven. In this kind of a development I think we are <sup>still</sup> a little bit strange, sometimes by nature we have a little bit more than someone else but many times it is expressed- suppressed and I think we ought to be much much freer about the use of our so called feeling rate vibrations to allow them not only to exist but every once in awhile to be expressed and to be expressed much more honestly among us and sometimes you can call it friendship and sometimes ordinary acquaintainship, sometimes you can call it love, whatever it may be that ~~some~~ one wishes to develop within one. Within a range that <sup>is</sup> possible and with the relationships that one can make and maintain and ultimately regardless of that what one has to go through in a certain form of suffering, not necessarily such suffering that it takes you up and you are destroyed by it, but that you simply use that kind of energy as a suffering quality, partly of a negative kind, partly of a mis-understanding kind, partly because you don't know what to do with it, and that on the other hand that what can be utter joy and marvelous, lovely, love for miracles that one can then in that sense accumulate more than enough data out of which the organs, the functionings of the Kerdjanian Body can gradually grow, exactly the same applies to your intellectual center. It is the Soul that we are really after, because the Soul is that what will connect us ultimately with a possibility of

a Cosmic existence, and by Cosmic, I mean now, that what belongs to GOD, what belongs to eternity, what will give us at the time when intellectual center has grown out to a full body of Soul that then it will become aware of that what exists as infinity, and the last stages of that development the sol-la-si of that particular octave belong already to a different kind of birth. It belongs to a Cosmic Birth; It belongs also to that what is required of man as he looks or becomes acquainted with the five rules of objective morality, that in that way the fourth and the fifth rule, he will know what his place must be, and that therefore the equipment for his intellectual Soul Body should be assigned or designed in a certain way to be able to then fulfill the functions which a real man should fulfill, what is it, in the first place objective intellect, it is a purity of intellect with which we try now to work, which we try now as a certain section of oneself gradually to develop by means of becoming aware of the behavior of our body in whatever behavior forms it happens to be that something starts to develop in ones mind which is of a different kind of a nature and that perhaps because of that it could survive and it could become then the beginning of that what really should grow out into an intellectual Body by means of certain exercises which one gives it in the form of this observation and form of the absolute necessity of impartiality in that what gradually could become understanding of the moment and that that with this return to earth and participate in the affairs of ordinary life and gradually that what becomes Soul starts to grow up to the point of wanting to find out and testing itself in order to prove for itself that it has a reason of existence and that it can stand also all the different on-sloughs of ordinary life, But you see it is not all, because that only brings one up to a certain point in which it becomes extremely difficult for one to continue, it is the point which in this particular octave

of course is Fa and it has to be fed by something that one would like to call an outside shock, Where does that kind of energy come from, its accumulation of the freedom which the Body Keadjan also must experience It is that what is meant by the si-do of Keadjan that is starting with this form of silence in which many things as manifestations need not take place and one is at rest regarding that even what one wishes to express and not feeling the necessity of expressing, but already in ordinary life being able to understand each other with the basis of not wishing to have any manifestations spoil anything that has a value, It is that energy that is at such a time accumulated which can be used for the purpose of the creation of certain conditions in which Soul can further grow. This is the necessity of the understanding conscious labor of an intentional suffering of the period in which the testing has to continue, <sup>in order to purify</sup> that what is oneself and to make sure that what is Soul actually reaches across Fa in the Sol-La-Si the state in which that Soul, you might say, is becoming to the next level of Cosmic Consciousness. That <sup>is</sup> the meaning of this intentional wishing to create such conditions in which there is no further question about wishing to give up everything of oneself in order to lose oneself in that sense completely as free from that what is physical, of course, in the first place, but also that what one calls emotions and feelings so that in that realization of the higher emotions of the expression in a religious wish to be united with GOD, that also there that kind of a wish is eliminated and that because of that one says, not my will but Thine, that one understands what is meant by the totality of the wish as represented by, sometimes one says, our Heavenly Father, of that what is His Endlessness, knowing and wishing for us that what is right for us as to be developed in such a direction that we will have ulti-

-mately freedom, that then in that way our wishes are completely forgotten, or destroyed, or at least eliminated, or perhaps used up for the purpose of the creation of that what is the necessary condition of ones life. You see in this sense, it is exactly the same in a little more of a smaller form the replica of that what a man should be in his life when he tries to grow up and he tries to become a man, he has to be open in that what his body is capable of doing, and it is then as if sometimes as if one sits in an airplane and one looks at the earth and ther it is you might say completely cut up into little sections and here and there fertile soil and other places mountains and rivers and whatever it is, that one sees this objectively looking at earth when one is above it one can afford it because one is free at such a time one is free from it, one is maintained simply because of the motion of the motor, but as far as we are concerned we are there at that time not attached, this kind of view that one should have regarding ones physical body. What is physical body, if it is earth, it is the different manifestations and tendencies and characteristics of ourselves which are to be compared with that what is sometimes mountains and valleys and sometimes fertile soil, all of that has to be looked at from the standpoint of trying to become free from them so that there is nothing in ourselves that really could be surprising, because we ought to know what we are and what we could expect. This is the first requirement regarding the physical body. When I know what it is, I also know what to do. I also know what to develop; And for that I must have patience to develop slowly and gradually, dependent perhaps on the circumstances in which I live or have lived, or what may be required, that I gradually, out of that, try to develop a certain something that becomes useful in whatever relationships I want to have of use to me emotionally, I've said it before, it ends up with a love for others, it ends up with



that kind of a love a wish for unity, a love of mankind is perhaps a word that might have a meaning, it is a love for each other, it is a love for the wish that others also become like I am, that I wish for them to be that, and to have that what I have, so that in that sense I can share it. In that sense I can rely that that whatever they receive it will be treated in the same way as I treat it, and in which way I give it, this is really, you might say, the possible development of ones body in the sense that it becomes much more used to allow conditions of other people to be whatever they are. Whatever their understanding is, it is their world, it is their way of living, it is their feeling, it is their ability to feel, their ability to wish for that kind of a unity as far as their understanding is concerned regarding

His Endlessness. Intellectually it is the development, I said in the sense of an objectivity which gradually, if it starts, will make out of ones ordinary mind a much more ideal mind, it will spread when it starts to function, I've called it yeast, spreading out gradually, slowly, not in a hurry, gradually effecting the neighboring cells, gradually effecting certain thought processes, probably starting with that what is pondering; considerations, meditations, constantly having in mind that awareness is the key to that, because ordinary thought processes were not primarily interested with that what could become in the functioning of the mind and then in that way enlarging the mind and doing away with that what is not useful any longer, that then from the mind if it could start to become an objective faculty as a whole that then that center starts to develop with all the different functions that are needed and gradually makes within ones body a Soul. For that it is necessary to have support, and if the mind can develop it will know that it needs support as far as the feeling and emotions are concerned by helping to let flow energy of that kind of higher quality through certain

channels towards ones heart, towards the help furthur to that what could become Keadjanian, and since it is, you might say, of it's own blood that it belongs to the mind the way it is, and that it is pure and that it has remained constantly conscious that for that reason it will form conscience in ones heart and because of that, I say it is of it's own nature, a nature belonging to Great Nature of a certain level, there is never any dispute between the mind and the conscience this then, if it wants to form a unit and then unite it to become a manifestation because one remains on earth constantly under the obligation of manifesting oneself as long as the body is there. Then the body under the influence of consciousness and conscience will act in accordance with it's will. This time the will of the body completely a servant to that what is upper-most, that what is important for the body itself, that what is consciousness and that what is conscience of which perhaps at times for the body conscience may be worth more and at other times maybe consciousness, never-the-less there has to be a strong will, to wish to be; this is dependent on the insight which is produced by means of the intellect this time fully developed this time conscious, this time having understanding of the meaning of life. You see this is the development a man should have intellectually He should gradually accumulate such data in him concerning himself in the first place data of course which are of absolute value which are truthfull and gradually extend it to that what are his neighbors his immediate family, his relationships. Perhaps even further in his profession to the extent that he is willing to part with it, or to the extent that he is willing to take the responsibility for and that even if he possibly can he should form for himself a certain something that might reach furthur than only the people he happens to know, I call

it sociological, it is that what he can produce which might be a benefit to mankind, again, it's a big word, to those who are <sup>and</sup> ~~or~~ might come in contact with it, the aim of an artist, the aim of a writer, the aim of a real man in that way, you see, what will we do now, because if that is the aim we have to start, we have to take on the responsibility for that as possible development for yourself, and this is now for next year, that is where you now will have to put to practice what I try to say in a few words how to become a man, how really to understand the aim of one's existence, how really wishing to sacrifice what we know, and we know very well, what is in the way, we know what we have to part with or from what we have to give up slowly again and again, be patient, but work, so that out of that something can start to exist that keeping your feet on the ground, remaining a man, like Gurdjieff, able to spit in someones face, that he is still a man capable of doing that what belongs to a man in every respect in whatever requirement there may be of his body of his feeling center, or his emotions, or whatever may be there as far as his Soul is concerned, this is the aim for next year, this is, I would almost say, what is required for the different people who now profess to be interested in work, that they start to make it much more tangible for themselves, all the time comparing it, what is the aim as man, how can I be, how can it be becoming to me when I now work, in what sense do I now work with having in mind this, you might call it, tremendous aim far away, that all the time, day after day, that one is reminded of that aim and that what one does during the day should be in conformity belonging to that what ultimately ought to be possible. If it were not possible, for man, it would be utterly useless to talk about it. But exactly because it is possible, because it can be an aim, it is worth while for all of us to try because you can have the belief that such a thing is

possible on earth, not hereafter, that one knows when, one knows once and for all, what is required, and that all that is necessary for the fulfillment of that what one knows, the wish, the real wish, to put it to work and to make it useful in ones daily life and gradually chop off a little here and there and nibble away of all the little idiosyncrasies of oneself and gradually rebuild ones character and perhaps eliminate certain acquired characteristics which are not belonging to the essence of oneself so that gradually ~~of~~ <sup>out of</sup> this something can arise which one can call individuality as belonging to God in the image then of God, at the present time that what is personality is God in the image of man, what he should be as individuality is man in the image of God, we have no means of knowing what and how we have not as yet sufficient knowledge or even an understanding or an experience, but if the hope didn't exist that it could be possible by the reminding of oneself constantly that that what I know today I may not know in the same way tomorrow that what I will know tomorrow I have to prepare for today in order to acquire the understanding tomorrow and the day after, that that what I am considering is that I will die without thinking about death, making it realize to myself that that what I say I die it means I am alive now, that the emphasis of that kind of remembering death is not that I will die, it is exactly that I now am alive to use that what is now my life for the purpose of not being effected by death if it does come in an ordinary kind of a form that we all know about, so it is quite different thing, it is not pessimistic it is utterly optimistic the realization that I continue to exist as long as I can say tomorrow I will die that today I am not dead as yet and only that I change around this particular kind of a form, of the ultimate possibility of not being able to work in the way that I work now, that that for me now becomes an absolute necessity to work all I can, as long as one can

as often as there is an opportunity which comes to my notice, and that in this noticing it that I then remain alive and then in expressing that form of life I try to use an awareness which, ~~if I can maintain it~~ is possible for me and an awareness which if I can, If I can maintain it, if I can continue that real wish for myself that I will ultimately be awake and then have that permanent-~~ly~~ I, which will never die which is there, like God is there, always, everywhere, omnipresent, omniscient, and omnipotent. This could be man if he understood what his life is worth and what his life really means, this I hope can be the aim for next year's work, we are trying many many different ways and perhaps different kind of projects and different combinations of this and that different exposures, different ways of rubbing each other the wrong way and finally rubbing each other the right way, so that even if it is difficult, it could become a sound, a sound of this group, a sound which could become a permanent feature like a tuning fork, that if one wishes to strike it, that then you are reminded with this sound that something exists and that with that you will have the courage to continue in your life regardless of whatever you may meet. (toast) to next year, children.

We only played two tapes tonight so I am entitled to say just a little more, it won't be much and it has a relation to what I've said. Somehow or other I feel (siren) isn't that nice we are not playing. In talking you can continue almost uninterruptedly it doesn't matter, with music it's different. We are not so use to the thread in music which of course is as continuous as there is in speech but we are not use to it because we don't know how to listen, I said that the other day, one has to learn, of course it can be learned. What I started to say is: I feel a little entitled to tell you these different things because I'm older than all of you, I'm in my 77th year, which is



very--, and I just want to say the certain things that I feel I can say without being misunderstood, regardless of what you are doing, regardless of whatever your attitude is, regardless of whatever your ambitions are regarding work, regardless of what you realize you have to do, and regardless of your sincerity, I will always tell you that it is not enough, you must know why I say this because you must, for yourself, never become satisfied, you cannot afford it, as soon as you become that way you will regret, you will go down, not only does work have to be maintained at a certain level but it has to have a little bit more than that level in order to grow and this is always what one hopes for that after a little while it will stop. Work in the Universe never stops it is constantly that kind of motion and activity and what is necessary is to have the realization that that is a necessity of life, only we don't know it, we love to sit and we love to wait and we love to let things go by, and we love to sleep, that is why I want to tell you that you all the time have to keep in mind that it never will end as long as you still have thoughts and feelings, as long as you do not have the unity of being you will always consider that His Endlessness always has an end, and that there is no end to your sighing, and that whatever you do is never enough, so as to avoid that you will have certain satisfactions which is cheap, but that all the time you are practically and should be, out of breath, wanting more because you can do more if you wish up to the time <sup>that</sup> you will die in that attempt and that I hope you will die in an attempt to be awake, I hope no one will be there to tell you how to be awake and no one will be there to remind you that it is your duty, your obligation to be awake, you will die during this life time every time you give up certain things you will be dieing unto that and you will come to freedom without having anyone tell you what to do you establish for yourself that what is your rythm, your way, your possibility, and the acknowledgemint all the time has to be from other

people that they understand that and make that allowance, so that when I tell you that you don't work enough I make allowances for all your attempts and everything that you try to do to you<sup>to</sup> the extent of your own conscience is none of my business, and still I tell you work, work, work, so as not to forget, so when I say this regarding next year there is at the present time, I call it a little legacy of something I leave for you all to help you to make for yourself the possibility that you will not forget work and that if I can that it is in such a way that it is , I hope is exact and that it is truthful that for that these tapes exist to which you have now full right to use them and to listen to them to extract from them whatever you wish for yourself always under the obligation never to use it for your own glorification, whatever you wish ever to write or tell or talk about let it be in your own words, when it has gone through you and it has become your own and it is your experience to cause you will be bubbling over with that and someone will ask you, what are those bubbles? that and that is the thing that, that will give the question to which you will answer, can be that is my life, if that is your life and your way, with your personality, the way you are used to express yourself it becomes then, to that extent, your own and it has that kind of a coloration but the principle need not be (harms)? don't copy but just live it, but when it is your own you can manifest as much as you like because then you will also know that it is required that you are under the obligation to use it only when it is right because when you have gone through all of that you will have conscience. Those who don't have conscience they stay on the periphery they always copy and they repeat what someone else has said. When it is your own life you don't have to repeat it, you just have to live it. So when I say that I think that much more of the tapes should be transcribed, there should

be much more available, there should be much more of certain kind of an index that you could refer to on certain subjects that we have talked about and then there is sometimes (made)? in a happy formulation you might say given because the moment happened to be just like that as a reaction and a result of those who asked the question that then it was fortunate maybe that certain words expressed it correctly that for that reason sometimes when you can look it up, you can refer to it you can find it, that that kind of a subject file, we haven't got it we have a little bit of it, we have started on it, we are trying it needs a great deal more work of that what we know for transcriptions probably not more than a hundred, hundred and fifty out of this, over a thousand at the present time its really very small. It will take you some time if you want to do it. I can assure you that whatever there is on the tape is quite truthful, it is not deviating very much from the principles that are ?another? and I think that saying that I don't exaggerate and there is of course <sup>repetition</sup> repetition- , everybody knows it, I know it better than anyone, and sometimes it is set in a little different, in a little different framework also might be helpful in approaching the subject from different sides, there is that kind of work to be done, that kind of real helping yourself, helping others helping to build, as if we are building a little edifice started of course and the material as given by Gurdjieff, I would almost say blessed be his name, blessed be Him, his person, I want to express that time and time again so that you know what is my gratitude towards him and that I loved him exactly because he had a life that he lived in that way and left certain possibilities which when they are developed can really amount to something that will give one support. All this keep in yourself, this pure attitude towards that kind of a source, even if it is a source that may have flown through him and may come from other sources some known and some unknown, whatever it may be, that there

is eternal wisdom as given to mankind as a whole at different times or perhaps even in <sup>plans</sup>transit already when the first man appeared on earth , who knows that, but whatever it is, it is at the present time available for man to get away from earth and understand his life the way it has been given to him, in taking that responsibility for your life you will also take the responsibility for your ultimate freedom and I hope that all of us someday will be free in reality, that we really can be , that we really can be without even any wish for manifestation as we can be what we should have been what we always have been what we have forgotten that we are, and that gradually we will come to the realization that that is it, without any further doubt (teast) to next year.